

The

# Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JACKSON, MISSISSIPPI, THURSDAY, JUNE 30, 1977

Volume CI, Number 22

## 'Living Proof' Reaches Half Of Texas Adults

DALLAS (BP) — The Living Proof media campaign, designed by Texas Baptists to reach every Texan with a gospel message at least 40 times during a four-week period this spring, probably was seen or heard by more than half of all Texas adults.

And nine out of 10 of them said what they experienced — the testimonies of widely known persons in television and radio commercials — was "believable" and the message they heard was encouragement to "turn to God" and "accept Jesus Christ."

Those findings were among things revealed in a survey by Louis, Bowles and Grove, Inc., Dallas research and management consultants.

The Dallas firm conducted a telephone survey this spring the week after each four-week media campaign closed in the west, north and south regions. A similar survey was made in January before the media campaign began.

But surveys were conducted by telephone in random samplings of 400 households. The questions were asked

of 200 men and 200 women, 18 and older.

Among the more significant results: —80 percent recalled seeing or hearing "religious advertising" after the media campaign versus 30 percent before the Living Proof campaign.

—45 percent recalled, without aid, specific or related themes of the campaign and another 11 percent recalled them when they were mentioned, indicating more than half, 56 percent, of all Texas adults are likely to have seen the campaign.

—Among those who recalled religious advertising, 63 percent remembered the themes or the Living Proof slogan without prompting.

—Half of those interviewed after the campaign remembered it was sponsored by Texas Baptists. Only half of the Baptists surveyed also knew it was sponsored by their own denomination.

—Nine out of 10 who recalled personalities used in the testimonies said they were "believable" and 66 percent said they were "very believable."

—Most often the purpose of the ad-

vertising was perceived as encouraging people to "turn to God" and "accept Jesus Christ."

—Eight out of 10 persons said they are favorable toward religious advertising in general — up 10 percent from the pre-test survey — and a third of those surveyed said their attitudes toward religion had been changed.

Lloyd Elder, director of the media — Living Proof — portion of Good News Texas for Texas Baptists, said it is estimated \$1.4 million was spent in the campaign by the Baptist General Convention of Texas and by local churches and associations.

If half of the Texas adult population was reached by the campaign, the expenditure was less than \$1 per person, he said.

But the campaign received national publicity as well, as some of the testimonies were aired on network television at prime time at no cost.

Louis, Bowles and Grove, Inc., the survey firm, concludes that it is a "substantial achievement" to reach half the adult population and affect the opinions of a third of them.

"But did anything happen as a result of the effort? That question may be the same one asked by Baptist pastors all over Texas after they conclude their weekly sermons," the survey concludes.

"Perhaps it is still too early to conclude whether the advertising achieved what are perhaps a variety of objectives . . . If local pastors experience increased rates of baptisms, new members and new vigor in the commitment of their old members, they may choose to give some credit to the campaign which they worked to support.

"For others it may simply be enough to have made the effort."

## Americans United Lashes EEOC For Seminary Suit

SILVER SPRING, Md. (BP) — In a letter to President Jimmy Carter, Americans United for Separation of Church and State executive director Andrew Leigh Gunn sharply criticized the Equal Employment Opportunity Commission (EEOC) for "unwarranted intervention in the internal affairs of a church."

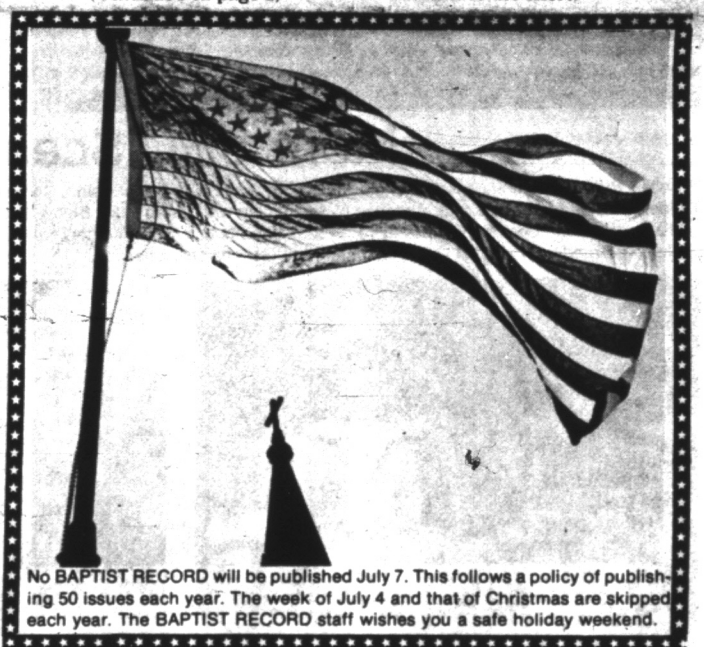
Americans United protested the court action recently filed by the EEOC to compel Southwestern Baptist Theological Seminary in Fort Worth, Tex., to provide the Commission with data on the race, sex and salaries of its employees.

The text of Gunn's letter follows: "The effort by the Equal Employment Opportunity Commission to compel Southwestern Baptist Theological Seminary to provide the Commission with data on the race, sex and salaries of its employees is an instance of unwarranted government intervention in the internal affairs of a church. Southwestern is not a liberal arts college competing with other public and private colleges, but a seminary de-

voted to preparing clergy and religious education professionals. As an integral part of the religious mission of a church, Southwestern Seminary is protected by the First Amendment and thus is 'off limits' to EEOC jurisdiction.

"We urge you to instruct the EEOC to terminate its efforts to intrude into the internal affairs of this religious institution.

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No BAPTIST RECORD will be published July 7. This follows a policy of publishing 50 issues each year. The week of July 4 and that of Christmas are skipped each year. The BAPTIST RECORD staff wishes you a safe holiday weekend.

## All Baptist Missionaries Currently Out Of Ethiopia

RICHMOND (BP) — A telephone call to the Southern Baptist Foreign Mission Board headquarters here the morning of June 15 confirmed the arrival in Kenya of the last Southern Baptist missionaries who have been residing in Ethiopia.

The departure from Ethiopia by the missionaries resulted from circumstances making it impossible for them to work effectively, according to a board spokesman, Davis L. Saunders, and not because of any feeling of danger.

The Ethiopian government had previously advised the missionaries to move to Addis Ababa, the capital of Ethiopia. Most of the missionaries had been working in rural areas and could not continue their ministry.

The departure of some of the missionaries was related to an agricultural missions conference in Nairobi, Kenya, and at the present time missionaries are not discounting the possibility of returning.

One missionary family, a missionary journeyman (two-year term appointee) and a volunteer couple left in May. A second missionary journeyman, and three missionary families departed earlier in June.

The remaining three missionary families arrived in Kenya, June 15. Saunders, the board's secretary for Eastern and Southern Africa, will be in Nairobi, July 11, to meet with the ag-

ricultural missionaries in East Africa and to confer with the Ethiopian missionaries as they make decisions about prospects for the immediate future.

Before leaving Ethiopia the mis-

sionaries and the nationals with whom they work met for prayer. The nationals expressed thanks for the missionaries' work and wished them a peaceful trip, a spokesman said.

## Church Established In War-Scarred Beirut

BEIRUT, Lebanon (BP) — Baptists who began meeting because they could not reach their regular churches during last year's civil war have formed a new church.

"As a church born in war, the fellowship is living proof that all things work together for good to those who love God," said Finlay M. Graham, Southern Baptist missionary field representative for the Middle East, as he addressed the new church.

The Evangelical Baptist Church of Monsouriyeh was constituted on a Sunday afternoon before a crowd of witnesses from all the churches of Lebanon in the new church's regular meeting place, the chapel of the Arab Baptist Seminary. The church covenant was read in unison by the 15 charter members and six teenagers awaiting baptism.

Main speakers for the occasion were J. D. Hughey, the Southern Baptist Foreign Mission Board's secretary for Europe, the Middle East and South Asia, and Ghassan Khalaf, president of the Lebanon Baptist Convention.

When the Baptists began to meet in the Monsouriyeh group because of the inability to attend their usual churches, other local people began to join them for worship and Bible study. The Sunday School has an enrollment of 70, including 30 boys from a nearby orphanage.

"In an atmosphere of joy and celebration a new church has been established in war-scarred Lebanon," said Francis (Mrs. J. Wayne) Fuller, Southern Baptist missionary press representative.

The new church has no pastor, but will use missionary and national lay leadership.



## Mississippian Works With Street Gangs

EL PASO, Tex. — Willie Mae Giles works in South El Paso, "a place which pulls at your heartstrings."

Giles, a Mississippi native, directs the Baptist Center in Segunda Barrio, a Spanish-speaking sector.

Dozens of Spanish-speaking people come each week to the center's sewing classes, clothes closet, youth clubs, kindergarten and clinic. The two-story building sits on Ochoa Street, a dozen blocks from downtown.

Close to the business district, the neighborhood is filled with small factories and warehouses. Across Paisano Drive, the scenery changes to small houses with neat fences, housing projects and the tenements of South El Paso.

Across from the center is a large vacant lot where an infamous housing project — nicknamed "The Six Hells" because of poor living conditions — was torn down a few years ago.

Next to the field is a large, colorful mural painted on the side of a building. A huge fist adorns one side. "Viva La Raza" is painted across another.

There are bars on the windows of the pale yellow center building, and a worker says with a shrug, "It's part of El Paso."

South El Paso was once known for its gang wars and violence. Since 1972, the violence has continued and at least four killings have been attributed to fighting between the street gangs.

Giles says: "The gangs are there, yes. But what they do, more than anything else, is just sit on the corners, drink, go to bars. They just group themselves off."

Generally, however, Giles characterizes the people of her life as "very loving, very giving of themselves. They take you in and make you a part of the family."

Giles' ministry is one of nine featured in *Love With No Strings*, The Human Touch in Christian Social Ministries, a photo-text book produced by the Southern Baptist Home Mission Board.

Her route to South El Paso started in Daleville in the rolling countryside of East Mississippi as a girl, she attended the Baptist church in her home village on first and third Sundays and the Methodist church on the others.

She didn't have a mission organization in the church, but she was encouraged to apply for work at Ridgecrest, the Baptist encampment in North Carolina, following her freshman year at Clarke College.

"It was one of the best experiences in my life, the fellowship with other college students, hearing the missionaries, — the singing," she says.

After that summer, Giles spent three summers as a student summer missionary, working in Colorado, Ohio and Arkansas. She says she was a "career" summer missionary.

Following her graduation from Clarke and from William Carey College, she taught second grade in Port St. Joe, Fla.

Of her coming to El Paso, she says there was no "call" but rather a "series of events which led me here."

The El Paso Baptist Center is large. Downstairs is a gym, kindergarten, playground, kitchen, clinic and meeting rooms. Upstairs are the sewing room, clothes closet, and room for such activities as weightlifting.

Generally, a center that large has several employees, in El Paso there is only Giles, paid kindergarten workers and whatever volunteers she can recruit.

Volunteers are sometimes hard to get — and keep, and while she couldn't get along without them, she is choosy about who she accepts. "I am leery of enthusiasm," she says. "I'm looking for stability."

To stay in South El Paso, Giles says "you've got to have a lot of stickability," and she cautions volunteers and outside groups to try to understand the Spanish-speaking culture. "When they become Baptists, they're not just leaving their religion, but a whole culture, family and friends."

Giles' effectiveness and ministry and philosophy are perhaps summed up by two signs tacked on the cluttered office walls.

One, hand drawn, shows a heart, and reads: "We Love you, Willie Mae." It is signed by Samuel, Dago, Abel and

(Continued on page 3)

## BPRA Gives Awards To Baptist Organizations

KANSAS CITY, Mo. (BP) — Eight Baptist organizations won awards from the Baptist Public Relations Association (BPRA) for exhibits during the Southern Baptist Convention (SBC) here, June 15-17.

The awards, judged by public relations and media representatives from the host city, were presented at a BPRA breakfast in Kansas City.

In Category A, which included displays costing up to \$500, Baylor University, Waco, Tex., and the SBC Historical Commission took first and second place honors respectively.

The Baptist World Alliance won top honor in the \$500 - \$1,000 category with Mississippi College coming in second.

For exhibits of \$1,000 - \$2,000, the SBC Foreign Mission Board took first place, with Samford University, Birmingham, Ala., second.

Awarded first place in the category for booths costing over \$2,000 was the

SBC Sunday School Board. The Radio and Television Commission took second for the category.

## Bruce Edwards Going To Hawaii Pastorate

ATLANTA (BP) — Bruce E. Edwards, who resigned the pastorate of Plains (Ga.) Baptist Church in February will become pastor of Makakilo Baptist Church on Oahu, Hawaii, in mid-July.

Edwards' new congregation of about 125 persons is the only church in a city of some 5,000 population. He will be jointly sponsored by the congregation, the Hawaii Baptist Convention and the Southern Baptist Home Mission Board (HMB) church extension department, subject to approval by the HMB's directors in July.

The minister drew worldwide attention during the presidential campaign of Jimmy Carter, a former member and deacon in the Plains church, and during subsequent battles over whether to admit a black, activist minister to worship services and membership with the Plains congregation. Edwards had been pastor in Plains more than two years when he resigned.

In Plains, some 50 persons formed the Bottsford Baptist Mission, meeting in a building formerly used by the Plains Lutheran Church. Several weeks ago, Baptist Press learned, a group from the Plains Baptist Church decided to form their own congregation.

The Bottsford Mission has called as pastor, effective July 1, Fred Collins, who has served since 1975 as pastor at Geneva, Ala., and interim pastor at Southside Baptist Church, Merrillville, Ga. Collins preceded Edwards as pastor of the Plains church.

Moderator for the mission is Jim Lawson, county extension agent in Americus, Ga. Lawson was a deacon in the Plains Baptist Church and a strong supporter of Edwards, according to one observer.

T. L. McConnell of Smithville, Ga., was serving as interim pastor at Plains Baptist Church. Edwards and his wife, Sandra, are in

## Broadcasters Are Available

A Committee of Mississippi broadcasters will meet July 6 with a group of Mississippi Baptist Building personalities to explore ways of dealing with objectionable programming on television and such matters as objectionable song lyrics on radio.

The meeting will be at 2 p.m. with heads of the departments of the Mississippi Baptist Convention Board.

Robert Nations, manager of WJFR radio in Jackson, will be the chairman of the broadcasters' group. Others will be Owens Alexander of WJTV in Jackson; Phil Brady of WAPF in McComb and past president of the Mississippi Broadcasters Association; Howard Cole of WHOC in Philadelphia; Fanny T. Cothran of WXTN in Lexington; Robin Mathis, WCPG, Houston; Chuck Cooper, WKOR, Starkville, president of the Mississippi Broadcasters Association; and Ray Butterfield of Biloxi, executive secretary of the Mississippi Broadcasters Association.

This committee functions as a public relations group for the radio and television interests in Mississippi, Nations indicated. He said committee members will visit with religious groups throughout the state concerning negative programming and language problems and any other matter of doubt to listeners. They will go anywhere for Brotherhood meetings, pastors' conferences, and other such meetings at no expense for such discussions, he said. They are particularly interested in helping to squelch violence in TV shows, Nations indicated. The committee may be contacted by writing Robert Nations at Post Office Box 8887, Battlefield Station, Jackson, Miss. 39204 or by phone 377-6311, extension 67.

## "Zeus Ball" Allegations Categorically Denied

Officials of William Carey College in Hattiesburg have categorically denied the implications of a story that surfaced from the press room of the Southern Baptist Convention following the presentation of a motion before the convention by a Texas pastor.

Dick Onarecker, pastor of Oak Forest Baptist Church in Houston, Texas, made the motion which called for "the voice of the larger body of Southern Baptist messengers" requesting that the Education Commission "encourage schools and colleges which bear the name of Southern Baptist to adopt a statement of purpose which will reflect three points."

The first point called for "the Bible to be respected as the inspired Word of God, and that its teachings be accepted as the criteria and defining lines by which educational policy, conduct codes, and administration decisions affecting the institution and its witness will be formed."

Onarecker's second point asked that arts and sciences at Southern Baptist institutions be taught "in the light of the Word of God, and that the Word will be professed to be without error or the influence of outside philosophy."

In addition the motion urged Southern Baptists to make sure institutions screen faculty and administration staff members. "The faculty and administrative staff will be sought from among evangelical, professing, born-again Christians who support and are in sympathy with the Baptist Faith and Message adopted in 1963," the motion read.

Onarecker was pastor of Macedonia Baptist Church near Petal while a student at William Carey. He is a graduate of Carey.

Following his motion before the convention Onarecker was involved in an interview with a convention reporter, Larry Crisman of the Annuity Board, and the story declared that a "Zeus Ball" had been held on the Carey campus and described it as a student activity involving homage to what was termed a false god.

The statement of the chairman of the Carey's trustees, Bruce Aultman, a Hattiesburg lawyer, was brief and to the point. "It is not so," he said.

Carey President Ralph Noonkester explained that there is such a civic function carried on in the city. It be-

(Continued on page 2)



## New Option

# Go Directly To Church Do Not Pass Go...

By Laura Deal

FRESNO, Calif. (BP) — Hugh Wesley Goodwin, 54, is a black, Bible-toting judge who is fighting church-state separation, while legal authorities deplore his religious alternatives to jail.

"You can separate religion from government or any other phase of life, but you can't separate God," explained Goodwin, a Baptist.

Last year California Gov. Edmund Brown appointed Goodwin municipal judge. Since that time he has offered more than 200 misdemeanor defendants the option of attending church or Bible-study classes instead of going to jail.

When the state Commission on Judicial Performance began an investigation on Judge Goodwin earlier this year, the judge told reporters the commission was "out to crucify the Lord."

"You know that Guy — the One that was crucified on the first Easter — was completely innocent, and I'll remind the commission not to make the same mistake."

"I also intend to remind them the Lord is watching very closely what they are doing, that they had better be very careful, for some day they will have to account for it — not to me, but

to Someone who really has some power."

The controversy over the judge began when he was sworn into office February, 1976. Instead of the traditional oath-taking, he opted for a religious service reaffirming his allegiance to God.

When the Santa Clara County Human Relations Commission wrote deploring the action, he replied:

"Whether you like it or not, the commission is an instrument of God. It is better that you know this now, while you have time to straighten out your own thinking rather than find out later when it is too late and claim surprise."

The judge denies he wants everyone to become a Baptist. He said in an interview that he would permit a Jewish defendant to attend a synagogue as a condition of probation or a Moslem to visit a mosque.

In response to the commission Judge Goodwin wrote: "Destruction must come to any nation, to any judicial system, which rests on any foundation other than Jesus Christ."

He added, "The issue is not whether I am imposing my religion on others. The legal question is 'What suggestions do I have a choice to offer?'"

He emphasized that offering a defendant the option of attending church

in no way threatens religious freedom. He insists that attending church is more rehabilitative than prison. He said only five of the more than 200 defendants who have chosen church instead of jail have committed crimes again.

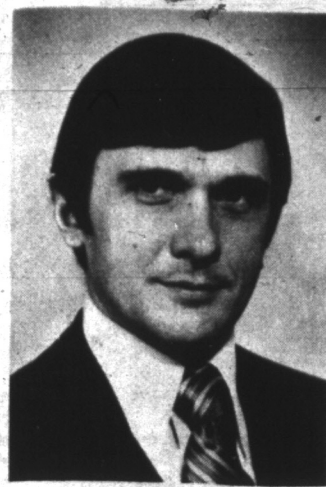
"And five is a liberal estimate," he argued. "I've seen a lot of lives changed. One guy came back to me after joining a church and said 'I've never seen so much love. I never had this before.'"

"There was an initial fear in the community over having crooks in the congregation. But people ended up loving them, and businessmen offered them jobs. We have more people in the churches involved in rehabilitation than the probation department. And it's not costing the county a dime."

## "Zeus Ball" Allegations

(Continued from page 1)

gins with a dinner at the country club, he said. Following the dinner the participants go to a building on the campus where a cultural event, a theatrical musical, is staged, he added. "This is a community affair, and no students participate," Noonkester said. He



## New Position

Ernest Lee Hollaway III, editor of Crusader magazine for the Southern Baptist Brotherhood Commission, Memphis, will join the denomination's Seminary Extension Department in Nashville, July 15, in the newly created position associate director in charge of communications. Hollaway, 35, is a native of Georgia and was reared in Japan, where his parents were former Southern Baptist missionaries. (BP) Photo.

added that admission is by ticket only. The theatrical production is beautifully done, the president declared. He added that there is no obligation to allow the musical to be staged on the campus but that the college has allowed community productions to be held in the building as an expression of appreciation to the community for its support.

Following the musical the group returns to the country club for its ball, he said.

In addition he said that the accusations implied in Onarecker's statement on college faculty members are totally unwarranted as far as William Carey is concerned.

The story pointed out that Onarecker plans to seek to have a similar motion presented to the Mississippi Baptist Convention which would also call for the administration to stop allowing the sale or use of tobacco products as well as "alcoholic or intoxicating substances" on the campus.

Both Aultman and Noonkester denied that alcohol or "any intoxicating substances" are sold on the campus, either in connection with the musical or otherwise. Those coming on campus for the musical understand there is to be no use of alcohol, Noonkester said.

"We have nothing to run from at all," Aultman said.

Noonkester pointed out that the college once had a program for servicemen called "Bootstrappers," and a cigarette machine was installed in a snack room at their request. There was a great deal of opposition to that, however, he said, and "it is long since gone."

## SBC Passes Prayer Day

KANSAS CITY, Mo. (BP) — Messengers to the 120th annual meeting of the Southern Baptist Convention gave tacit approval to a motion to set aside a day of prayer for Bold Mission Thrust.

Messenger Paul C. Lawson, pastor of Spurgeon Memorial Baptist Church of Norfolk, Va., had asked that the Sunday immediately prior to the 1978 and 1979 annual SBC meetings be set aside as a day of prayer for Bold Mission Thrust, that a prayer meeting time be set aside in the two annual meetings and that appropriate agencies develop guidelines for the day of prayer in local churches.

Messenger William Self, pastor of Wieuca Road Baptist Church of Atlanta, Ga., made a substitute motion that the matter be referred to the new officers of the convention for implementation.

"That means we give it tacit approval and refer it to the appropriate people for implementation."

Bold Mission Thrust is the Home Mission Board's strategy designed to "evangelize and congregationalize" the nation by the end of the decade.

You think you are too intelligent to believe in God. — I am not like you. — Not every one who wishes to be is an atheist. — Napoleon Bonaparte

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## Brazil Leads Media Advance

RICHMOND—Brazil led an outstanding increase in electronic media results for the evangelistic outreach effort in Latin America for 1976, according to Alan W. Compton, regional mass media representative.

In two years, more than 20,000 students have enrolled in the correspondence course sponsored by the radio and television board of Brazil. The board's goal is to involve 150,000 students by 1979, said Compton in his annual report.

The success of the Brazilian effort is echoed in the overall results achieved throughout the Latin American area, which includes Middle America and the Caribbean, Eastern and Western South America.

With 18 of the 24 countries where programming is now being conducted reporting, broadcast transmissions totaled more than 47,000 in 1976. This represents 489 radio stations who broadcast for 6,235 hours with an average of 7.56 minutes per transmission. In television, 31 channels were used for a total of 981 transmissions and 201 hours of broadcast time.

As a result of this media effort, al-

most 36,000 made initial responses to evangelistic media appeals. Of these, some 22,000 were engaged in continuing follow-ups, usually in a Bible study correspondence course.

Compton indicated that initial response results do not give the total picture. People who may not respond to radio or television offers are nonetheless exposed, and the influence may produce results later when "another method is used to bring about the harvest," he said. "The media are powerful means of beginning what we might call the first stage of evangelism."

## EEOC Suit

(Continued from page 1)

"The EEOC action follows rather closely upon the National Labor Relations Board's assertion of jurisdiction over Roman Catholic parochial schools in several states, apparently on the ground that the parochial schools are not integral parts of the religious mission of their sponsoring church, a supposition at variance with recent findings of the Supreme Court."

"The American people look to you as a champion of religious liberty and a defender of the First Amendment. We hope that your concern for religious liberty and church-state separation will be communicated to the proper officials of the EEOC and the NLRB." Gunn, a minister of the United Methodist Church, offered his organization's legal services to Southwestern Baptist Theological Seminary president Robert E. Naylor.

## Newsbriefs In The World Of Religion



Hartford, Conn. (RNS) — Connecticut's General Assembly has passed a bill that would make the use of children in pornographic films a felony calling for up to 20 years in prison.

Washington, D. C. (RNS) — The U. S. Supreme Court has upheld the decision of a lower court which declared unconstitutional a state law making it a crime to sell or distribute contraceptives to anyone under age 16.

Miami (RNS) — The churches are in some measure to blame for the rising U. S. divorce rate. So says the Rev. John Drakeford, professor of psychology at Southwestern Baptist Theological Seminary, Fort Worth. "We've made it too easy to enter into marriage," the professor observed. "The church hasn't spent enough time with its young people before they fall in love. After they fall in love, it's too late. They won't listen." He commended the teenage marriage guidelines recently adopted by the Miami Archdiocese of the Roman Catholic Church, which require premarital counseling.

Cleveland, Ohio (EP) — Mayor Ralph J. Perk has recruited the city's garbage haulers to deliver questionnaires on smut to the citizens of Cleveland. Mayor Perk said he hoped the poll would establish standards which would meet the Supreme Court's guidelines for prosecuting pornography cases.

Seattle (EP) — Members of the Seattle Association of Evangelicals heard a young homosexual man plea for the association to deal with the controversy "not as an issue, but in terms of people like me, really struggling." Seattle Times Reporter Ray Ruppert quoted Dr. J. Murray Marshall as suggesting that the evangelical stance should be based not on condemnation but instead on Jesus' love for sinners while rejecting the sin, as in the case of the woman taken in adultery.

Washington (EP) — State welfare officials cannot forbid young women who are wards of the state to obtain abortions, the U. S. Supreme Court ruled here. The court ruled that a Connecticut State Welfare Department regulation giving its top official the right to refuse an abortion to a young woman during the first trimester of her pregnancy violates the woman's constitutional right to an abortion.

Nairobi, Kenya (EP) — Radio Uganda, monitored here, reported that Ugandan President Idi Amin has decided to forbid representatives of Christian churches in the country to attend church or other conferences abroad.

Penang, Malaysia (RNS) — A Japanese theologian has suggested that the symbol of Jesus as the bread of life should be changed to "the rice of life" to give a new perspective to Christian work in Asia.



## More SBC Scenes

Above, during a combined report of the HMB, FMB, and R&TV Commission, Cornell Goerner, Baker James Cauthen, William Tanner, and Paul Stevens are approached by technician with boom mike. Below, left, Marjean Patterson, Mississippi Baptists' WMU director, Jan Cossitt, minister of youth for Clinton's Morrison Heights Church, and below, right, David Grant, pastor of Jackson's Broadmoor Baptist Church, are caught between sessions.



The children's choir from Broadmoor Church, Jackson presented "I Wonder About Christmas" at the Church Music Leadership Conference at Ridgcrest.

## Choir Premieres Cantata

RIDGECREST, N. C. — Participants here at the thirty-seventh annual Church Music Leadership Conference at Ridgcrest viewed the premiere performance of seven musicals before the conference ended Friday, June 24.

The opening session Saturday night featured "Musical Stories for Puppets & People," by Ed Seabough, director of personnel recruitment services, Southern Baptist Home Mission Board, Atlanta, and Terry Kirkland, music editor, Sunday School Board church music department. The musical, which relates four Bible stories with the help of two puppets, was presented by the children's choir of First Baptist Church, Bradenton, Fla.

Three musicals were premiered Sunday. "Bold Missions," by William J. Reynolds, secretary of the church music department and conference leader, was performed in the morning worship service by the adult choir of First Church, Taylor, S. C. The musical is a service of concern for persons and emphasizes boldness in Christian living.

In Sunday evening's general session, the children's choir from Broadmoor Church, Jackson, presented "I Wonder About Christmas," by Letha Cole Crouch, freelance composer from San Antonio, Tex. The Christmas story is presented from the viewpoint of modern day children in this musical for children.

Also on Sunday evening, a traditional Christmas cantata, "The Messiah Has Come," by C. L. Bass, was performed by the sanctuary choir, First Church, Greensboro, N. C. Bass is professor of theology and composition at Southwestern Seminary, Fort Worth.

Wednesday evening, two more musicals were brought before the Music Week audience. "Great Men of God," by Lee Turner, was performed by the adult choir from First Church, Hendersonville, Tenn. The musical is a collection of anthems about Bible characters including Abraham, Moses, David and Jesus. Turner is minister of music at San Jose Church, Jacksonville, Fla.

Members of the Music Week chorale, under the direction of Beryl Red, presented "Go Then and Be a Witness," by Red and Seabough. Based on the favorite scriptures of Arthur B. Rutledge, the musical was written in honor of his retirement this past year as executive secretary - treasurer of the Home Mission Board. Red is president of BR Productions, Nashville, and serves as musical consultant for the Southern Baptist Radio and Television Commission, Fort Worth.

The final musical premiere was Thursday night. The conference youth choir, composed of youth who attended the Music Week conference, performed "And He Shall Come," a contemporary Christmas cantata, by William L. Hooper, minister of music, Emmanuel Church, Gravesend, Kent, England.

The conference, which began Saturday, June 18, was for volunteer, part time and church staff music leaders, as well as church choir members and instrumentalists. The program was planned and coordinated by the church music department of the Southern Baptist Sunday School Board.

Ridgcrest is a religious retreat and conference center owned and operated by the Sunday School Board.

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## Senior Singers On Tour

The Singers Group, 39 senior citizens from Main Street Church in Hattiesburg, recently returned from a tour to Washington, D. C. and Williamsburg, VA. The group is made up of senior citizens of the church who meet monthly to fellowship and sing favorite hymns followed by a covered dish luncheon.

While in the Nation's capital, the group toured the White House, the Capitol, the Smithsonian Institution, Arlington National Cemetery, Washington Monument, the Lincoln Memorial and other points of interest. Congressman Trent Lott of the Southern District greeted the group on the steps of the Capitol. The group saw Williamsburg as it was in the 1700's when it was the capital of the Virginia Colony. They toured Mount Vernon and also Natural Bridge, one of Virginia's natural wonders.

Accompanying the group were Louise and Carroll Rainer and Bob Jones, minister of music at Main Street.

## Allen Urges Mexican Baptists To Support Short-Term Work

By Orville Scott

GALVESTON, Tex. (BP) — The new president of the Southern Baptist Convention (SBC) challenged the Mexican Baptist Convention here to help meet an ambitious goal of 5,000 new short-term missionaries set by the SBC in Kansas City a week earlier.

Jimmy Allen, pastor of First Baptist Church, San Antonio, gave his first public address since being elected

president of the nation's largest Protestant denomination.

He accepted a challenge by President Jimmy Carter, also a Southern Baptist, to have 5,000 new one and two-year missionaries by 1982 and 25,000 by the year 2,000.

"If we're going to reach the goal, we're going to have to get a host of Spanish-speaking people ready to go anywhere in the world," Allen said. "They don't have to learn Spanish,

### CHURCH ADMINISTRATION

## Creative Worship Conference Set Here For August 22-23

August 22-23 from 1:30 p.m. Monday - 12 noon Tuesday, there will be a Creative Worship Conference in the MS Baptist Building here in Jackson. The purpose of the conference is to help pastor and staff gain a new joy in worship as a sense of fulfillment.

Included in the conference will be such basic features as the elements of effective worship, planning and building the order of worship; ideas to enrich worship on special occasions, an innovative worship service and evaluating and improving worship.

Program personalities are Dan Hall, director of the MBC church music dept.; Leon Emery, director of the MBC church administration dept.; and James C. Barry, pastoral ministries consultant with the church administration dept. of the SBC Sunday School Board in Nashville.

Place on a notecard your name, church position, address, and church. Mail to Church Administration, Pastoral Ministries Dept.; Leon Emery, Director; PO Box 530; Jackson MS 39205. Registration fee is \$3 for the cost of materials, and pre-registration is necessary.

## Three Missionaries Needed In Sri Lanka

RICHMOND (BP) — The transfer of Southern Baptist missionaries Mr. and Mrs. Robert L. Cullen to Sri Lanka (formerly Ceylon) marks the formal beginning of Southern Baptist work in this Southeast Asia nation.

But three other missionaries are urgently needed to utilize visas available for this country, reports William R. Wakefield, the Foreign Mission Board's area secretary for Southeast Asia.

Cullen has been on temporary assignment in Sri Lanka since Jan. 1, with the transfer effective immediately, he will continue working with the Baptist Missionary Society of London which originated Baptist work in the country, and the Sri Lanka Baptist Sangamaya, developing church programs and training leaders.

The Sri Lanka Baptist Sangamaya is the union of local Baptists that has evolved from work started by the BMS in 1812. In 1973, the BMS gradually handed over the administration of the Baptist community affairs to local Baptists and ceased financial support.

Wakefield emphasized the urgency of the need for three other missionaries to assist churches in outreach, evangelism and church planting. "Two of the visa openings for missionaries will expire in September and October and once these visas lapse, the Sri Lanka government will not reinstate them," Wakefield said.

The Sri Lanka Baptist Union has 23 churches and preaching stations with a total membership of around 2,000 in a population of over 13 million, according to Wakefield.

Sri Lanka, the fifth country entered by Southern Baptist missionaries since 1976, brings to 87 the number of countries or territories where Southern Baptists have work.

"The board has projected a goal of missionaries at work in 125 countries by A. D. 2000, as God may lead," a spokesman said. This objective is a part of "Total Missions Thrust," the board's plan for evangelism and ministry during the remainder of the century in the SBC's Bold Mission emphasis.

and we should be sending them by the hundreds to minister in Central and South America."

Allen also challenged Mexican Baptists to help lead in meeting basic human needs such as world hunger.

"This demonstrates our Christian love and authenticates the claims of our Christian witness," he told more than 1,000 church leaders from across Texas.

Allen announced he is leading his church to demonstrate Christian love by sending doctors, dentists, construction people and others to Honduras with 3,000 - 4,000 pounds of powdered whole milk for undernourished babies.

The Southern Baptist president also called for new approaches by churches in missions work.

"Separate but equal didn't work in public schools, and it won't ultimately work in churches," he said.

The Spanish language department in churches will be replaced by a multi-culture, multi-language "family of faith" such as that at First Baptist Church, San Antonio, he said.

"This style is especially helpful in ministering to professional level people of Mexican - American heritage," he said.

Allen also said "the role system" of mission support has seen its day and will be replaced by the self-supporting, self-determining Christ-centered congregation.

He said "the role system" of supporting missions through supplements rather than direct grants cripples initiative.

Allen also pointed to a need for "ministry - centered" missions in which a church ministers to human need, holds Bible studies, but never expects them to lead to self-supporting congregations.

Oscar I. Romo of Atlanta, Ga., the director of the department of language missions of the Southern Baptist Home Mission Board, told convention participants, "Metropolitan areas aren't black and white, they're ethnic, multi-lingual.

"Some churches need to house in the same building several congregations where one can find a message in his own language," Romo said.

Some 18 to 20 million Spanish speaking people live in the United States now, he said, predicting that by the year 2000 they will be the largest ethnic group in the nation. He said each church should begin a new ethnic congregation in the area not currently being served to meet ethnic needs.

## Street Gangs

(Continued from page 1)

Raul. The other, tucked to the back of the door, says: "In spite of all the ideas and all the technology in the world, it all comes down to shaping one individual at a time."

(Adapted with permission from Love With No Strings, the Human Touch in Christian Social Ministries. Written by Elaine Selcraig Furlow and photographed by Don Rutledge. Copyright 1977 by the Home Mission Board, Southern Baptist Convention.)

### The Mission's Task

## Tithing Objections Answered

By John Alexander, Director, Stewardship Dept., MBCB

Our Lord compared the gospel offer to an invitation to a great feast. There was to be great preparation, abundance, variety, excellence, fellowship, and rejoicing. How happy and honored were those who were invited. Oh, the tragedy of it! "They all with one consent began to make excuse." Luke 14:18.

According to the scriptures (Mal. 3:10; Matt. 6:33), the observance of giving (tithing) would bring great blessings. How deserving of pity are the leaders who ask to be excused.

The following is for serious and sincere souls seeking to know and do God's will. (1) "I didn't know we had to tithe. I thought we were saved by grace." We are saved by grace and not by works. How grateful we should be and how gladly we should contribute our time, energy, and possessions to help share this glorious gospel of grace to the ends of the earth. The most meaningful demonstration of our love we can show is in freely giving tithes and offerings. Paul pleaded with the Corinthian Christians to prove the sincerity of their love by their gracious giving.

(2) "Tithing was intended for Jews, not Christians." The Ten Commandments, the Law, the Prophets, and the Psalms; were also all intended primarily for Jews, but according to Paul they were also written for our instruction. (Rom. 15:4; II Tim. 3:16) Just as the Old Testament writings have proved helpful to Christians, so will the practice of the tithe be!

(3) "The tithe is not one of the Ten Commandments." Many important duties are not listed in the Ten Commandments. Prayer, love, forgiveness, and benevolence are not in the Ten Commandments. Lev. 27:34 says, "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." It is also interesting to note that at the same place and through the same man the law of the tithe was given.

(4) "You quoted from Leviticus. That book was for the Levites only." Jesus quoted from Leviticus when he said, "And the second (commandment) is like, namely this, Thou shalt love thy neighbor as thyself." (Mark 12:31; Lev. 19:18) If Jesus quoted from Leviticus, are we forbidden to quote it?

(5) "Christ did away with the ceremonial law thereby abolishing the law of the tithe." Giving tithes was in practice long before the day of Moses and antedates the Levitical law. It was incorporated into the Levitical law. It is no more a ceremony than paying taxes, rent, or interest on a loan.

(6) "In the New Testament we do not have a definite command to pay a tithe." Neither do we have instructions forbidding it. This commonly observed part of ancient worship was taken for granted in New Testament times. The Pharisees were commended for observing it. (Matt. 23:23) A Christian ought to do more as an expression of his religious faith than a Jew would do for his.

(7) "Since Jesus taught his followers to go the second mile, I don't want to restrict my giving to the tithe." This is great, but how can we go the second mile until we have gone the first mile? Tithing is the first mile. Some of our members haven't gone the first hundred yards! Certainly the tithe should be a minimum, not the maximum in Christian giving.

In a prominent church in a large city that I surveyed for the finance committee, the following pattern emerged: Of 492 resident families, 141 gave nothing to the church during the year; 394 families, if their giving was an accurate indication of their income, are eligible for food stamps and only 98 of 492 families gave a tithe, or better, of the poverty income figure. Had every family in this prominent church been on the poverty program, and tithed, the church would have received \$383,760.00.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah." Lev. 27:30.

"Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts." Mal. 3:10-12

## An Eye For History Is Not Enough To See Women's Role

By Irma Duke

KANSAS CITY, Mo. (BP) — "To ignore the contributions of Southern Baptist women would be to read history with one eye shut," a display at the 120th session of the 132-year-old Southern Baptist Convention (SBC) proclaimed here.

The general consensus among persons interviewed in the halls of H. Roe Bartle Convention Center seems to be that one eye has been shut but is now opening.

Marian (Mrs. J. Marse) Grant of Raleigh, N. C., said women up through the middle ages and beyond have had leadership roles in the church but in the last couple of centuries they have taken the back seats in leadership activities.

Mrs. Grant is the newly-elected chair person of the convention's Committee on Order of Business. She is the only woman currently serving as head of an SBC committee or board.

"If we can change the Jewish concept of the Sabbath, then we can change the Jewish concept of women in the outer courtyard," said Helen Graves, wife of Allen Graves, dean of the school of religious education at Southern Baptist Theological Seminary, Louisville, Ky.

Mrs. Graves told about an emeritus Southern Baptist missionary to China, Rose Marlowe. She said on the field Miss Marlowe served in almost every role of the church, even as a deacon. But, she said, when she came home on furloughs, she had to speak in the basement of the church.

All those interviewed agreed that the woman's role in the convention has changed and that the change has been in "a good spirit."

James L. Sullivan of Nashville, the outgoing president of the Southern Baptist Convention, said, "I have seen a marvelous upturn for women, done in a right spirit, in my 25 years in convention life. I think a woman will be elected convention president, although I may not live to see it."

Alta Morrow, director of program coordination at Midwestern Baptist Theological Seminary, Kansas City, said the change has been very encouraging to her. Mrs. Graves said there has been some change in the role of women in the convention but "not as much as I would like."

"It seems women are finding their place, the role women can play not just in the local church, but in the whole convention," said Alta (Mrs. Lynn E.) May of Nashville, whose husband is executive director of the Historical Commission.

Christine (Mrs. A. Harrison) Gregory, president of the Women's Missio-

nary Union (WMU), said the more you know about something, the more you are interested in it and more and more women are becoming interested in the whole convention. She has been active in WMU for many years but until three years ago, the convention itself did not interest her. After the WMU sessions were over, she returned home to Danville, Va.

Those interviewed agreed that some women are capable of convention leadership now and many more will be as participation and education increases for women. Some used Myra (Mrs. Carl E.) Bates, outgoing convention vice president, as an example.

"Mrs. Bates presiding was a true compliment to women," Mrs. Gregory said. Mrs. Bates was the second woman ever to be vice president.

Ruth (Mrs. Martin) Bradley of Nashville has been serving as assistant to the recording secretary for 13 years and will continue to do so as her husband takes the office. According to Mrs. Bradley, "men are sitting up and taking notice that women are doing their homework on committees and are sometimes taking their jobs more seriously than men."

Mrs. Graves said that women can serve in any capacity that a man

serves in providing they have been called by God. "That day is coming when women will be leading, and I can't see any place in convention life that a woman is not capable of serving in," she added.

Birth control and education have been two main reasons women have begun to take more active roles in the convention, Mrs. Grant explained. "In years past, a woman didn't have much choice but to stay home and raise children and they had very little opportunity for higher education.

Some people expressed concern that even though women had served on committees they had only been tokens.

Mrs. Grant said initially she wondered if she had been placed on the Committee on Order of Business as a token but she said in the meetings she was treated as an equal, even though she was the first woman in 30 years to serve on the committee and will be the first woman in history to serve as head of the committee. She said people should not be considered for positions because of their sex but as persons with abilities.

Of 285 new board and committee members elected at the SBC, 23 were women.

## Bright New Wings Opens At Children's Village

The Baptist Children's Village has announced its presentation of Bright New Wings, a sacred, musical production, with music by Cynthia Clawson, book and lyrics by Ragan Courtney.

According to Jan Nix, Director of the Village's Department of Music, the production will be presented in Powell Chapel on the Jackson campus of The Baptist Children's Village, located on Flag Chapel Drive at West Northside Drive on Tuesday, Wednesday and Thursday evenings, July 5, 6 and 7, 1977 at 7:30 o'clock p.m. Paul N. Nunery, Executive Director of The Children's Village has explained that Powell Chapel is air-conditioned, and affords comfortable seating for about 250 adult persons. Nunery pointed out that the production is being repeated for three consecutive evenings in order to afford opportunity for a maximum number of friends of The Village and its ministry of music to attend the unusual occasion.

The Village has announced that there is no charge for the presentation. Those planning to attend are requested to telephone Village offices at 922-2242, or write Village offices at P.

O. Box 11308, Jackson, Mississippi 39213, indicating the preferred night of attendance and the number of people in the attending party, in order that space in Powell Chapel may be reserved.

The announcement revealed that Bright New Wings will be performed by "The Villagers", popular and gifted choral ensemble of Village boys and girls of high school age, assisted and supported by selected members of the Jackson staff of The Village, who will be featured in speaking parts, and who will join "The Villagers" in choral music from time to time.

The mid-summer presentation of BRIGHT NEW WINGS is said to be one of the most inspiring, as well as entertaining musical productions ever presented by The Village's Department of Music. "We cordially invite our friends to be our guests on July 5, 6 or 7," Mrs. Nix stated, "and witness our ministry of child care at work as Village young people are joined by staff members ranging from secretaries and social workers to maintenance men in proclaiming the Gospel in song."



Graham



Young

Graham said he was delighted that Southern Baptists were thinking and acting positively in the face of dramatic and traumatic changes facing society and the church during the next 23 years.

"God has given to our denomination visibility, acceptance, opportunity, leadership, and resources to take the spiritual initiative in meeting the challenges of our day as never before."

Graham warned his fellow Baptists they faced thrilling and frightening changes in the fields of science, economics, politics, sociology, education, and family.

But the most crucial change of all is in the Christian value system, Graham said.

"No longer in America do we accept the Judeo-Christian values. That's gone. You don't see it in the media. You don't see it at the university. You don't see it in the people who influence the nation's thinking. It's a thing of the past."

Graham warned Southern Baptists they will have to suffer for their faith. He mentioned psychological scouring, ostracism, persecution, and even death.

The messengers were asked to encourage their churches to begin in August to study special denominational material and to evaluate television's impact on their lives and those of their families, churches, and society.

Young praised President Carter's early efforts at "breaking down the dividing wall between East and West," adding that "there is something terribly wrong" when major global powers spend \$350 billion annually on arms "as a means of keeping peace."

Quoting words from a well-known hymn, Young said that to sing "In Christ there is no East or West, in him no South or North," must mean not only "something we sing about in church on Sundays . . . but something which is a part of the policies of our nation."

Young said that while the church should not try "to dominate the affairs of government," Christians should see to it that a "Christian spirit rules all over this land."

He said that "the reconciliation of East and West is something that we have to pursue," although it must be done "systematically" and "cautiously."

He also appealed for the same spirit of forgiveness which characterized the nation following World War II with the implementation of the Marshall Plan. Noting that Gen. George C. Marshall, the prime advocate of the plan named after him, was a Presbyterian layman, Young said that "our prayers and our hopes and our politics" must have the goal of creating "one great fellowship of love throughout the whole, wide world."



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### What About July 4?

With the approach of the Fourth of July, Independence Day in the United States, perhaps it is time to give some thoughts to life in this nation. A few brief remarks in this space by this writer will not be an in-depth treatment; but at least maybe they will serve to cause us all to consider our situation.

It's a terrible joke, but one fellow says, "How's your wife?" The other one counters, "Compared to what?" This, in a way, is an appropriate commentary on the United States. How does it compare? If one doesn't like it here, he can always go some place else and find it not quite as good.

We have our problems here. Generally, they are not quite as bad as problems in other places in the world.

The world lives in a problem atmosphere. To a great extent we in the United States are responsible for that. People in the U.S. and all over the world who are insistent on gaining rights and gaining freedom are causing a sizeable number of the problems. They got the idea of rights and freedom from our experience 201 years ago.

Indeed, U. N. Ambassador Andrew Young, in speaking before the Southern Baptist Convention, declared that many of the revolutions of the world in this day, both violent and otherwise, are being led by people who have been educated by Christian missionaries. They have learned about freedom, and they are interested.

We are free here. We are free to make choices in every area of our lives. After our choices have been made and we begin to be a part of whatever area or areas we have chosen for ourselves, we generally have to live under a cloud of aggravating regulations, most of which are imposed by the government. We complain about these regulations and declare that we are no longer free.

But we are free. We are free to go somewhere else to live if we want to, and this not at all true with some other peoples in some other lands. We are free to practice religion as we see fit, and this surely is not a world-wide benefit. We are free to make choices even

though we often have to live with the restrictions those choices bring.

Our lives are much more structured by the government than they once were. Some decry this as being a loss of freedom, and others say this is simply a result of an effort to provide for everyone at least a reasonably secure life.

Regardless, we have what we have and we are what we are because we made the decisions that have led us to this present way of life. We chose our lifestyle freely. If we don't like it, we have but to begin to make changes with our votes.

If the consensus of the country is that we have come into a loss of freedom, then it has happened because a great mass of the people didn't bother to be involved in our national affairs.

The watchword of freedom should be, "Eternal vigilance is the price of liberty."

Surely this is true, and it is the only way to protect our freedom now 201 years ago.

### Why Not Salary Disclosure?

One of the items of business requiring the most time of the messengers at the Southern Baptist Convention in Kansas City was the issue of the disclosure of the salaries of the top executives of Southern Baptist boards and agencies.

While there was no action finalized at this convention to make a change, it is doubtful that the matter has been laid to rest. Baptists do not like a cover up in any form, and they particularly do not like to be kept in the dark in regard to money.

The Mississippi Baptist Convention has recognized this for some time, and salaries are published each year in the convention annual.

There is no such disclosure of salaries for Southern Baptist Convention boards and agencies. The budget and finance plans simply states that the books of all agencies are open for inspection . . . to any co-operating Baptist. The statement does not specify whether the books being open means that information may be had by mail or whether it means that any interested party or group would have to go to where the books are to examine them. If the latter is the case, then the interested ones might give thought to carrying an auditor along, for they probably would not be able to understand the books

without an interpreter.

Evidently, the statement shouldn't be interpreted to mean that information can be had by mail. Coy Privette of North Carolina, who presented the motion before the convention, explained that he had written all 19 boards and agencies and had received complete information only from six. Another six had replied with some amount of partial information, and many replied but gave no information. Two did not reply.

One agency executive in a private conversation took a position contrary to disclosure for fear that employees of the agency would see the other salaries and ask for raises.

So the salaries are not all going to be as high as some might expect. Also, it must be kept in mind that some of the higher executives of boards and agencies are dealing with very large-scale operations. Our four boards are each giant businesses within themselves.

Nevertheless, the salaries of the officials should not be kept secret. Perhaps they do not need to be published. If not, then the books should be open to the point of replying to queries with complete information.

It would be easier to publish the salaries in the annual, but we have so many executives in Southern Baptist life that the annual would have to be 25 per cent bigger to get in all the figures.

Perhaps the best solution is for each agency or board to publish each year a simple folder containing a complete rundown of executive salaries, by categories, not by position. Sometimes a listing by position causes jealousy, as strange as that might seem.

The folders, then, could easily be mailed to all who might make inquiries.

### On The Moral Scene

**HANDGUNS**—The firearm kept for protection is used six times more often against family and friends than against intruders. From 1963-73, 84,644 Americans were killed by firearms at home as opposed to 46,112 killed in Vietnam, and 80 percent of those domestic fatalities were accounted for by handguns.

(America, 5-14-77)

**THE COST OF CONGRESS** — Last year Congress became the newest of the billion-dollar bureaucracies. That figures out to about \$2 million in tax money to support each of the 535 members of House and Senate. They are no longer cheap politicians. (The Chicago Tribune, April 10, 1977)

## Book Reviews

**WARM REFLECTIONS**, by Jason Tower, (Broadman Press, 64 pp., \$3.95) A collection of free-lance poetry dedicated to every one who has been married. Beautiful poems that leave one feeling full of hope for the future.

**WOMEN, WE CAN DO IT!** By Irene Conlan (Gospel Light, paper, \$2.95, 128 pp.)

The wife of John Conlan, Congressman from Arizona, writes from deep convictions and wide experience, spelling out how Christian women can be involved in America's future, beginning right now in their own hometowns.

**A TIME TO MOURN, AND A TIME TO DANCE** by Derek Kidner (InterVarsity, paper, \$2.50, 110 pp.)

Professor Kidner's love of Hebrew poetry shines through in his careful passage-by-passage exposition of the book of Ecclesiastes.

**HAPPILY EVER AFTER** by Joy Wilt (Word Books, \$6.95, 201 pp.)

This is a delightful book, written in conversational style, about "loving your child toward emotional and spiritual maturity." It is full of "how-not-to's" and "how-to's" of bringing children up in a healthy, creative, and Christian atmosphere.

**GOOD TIMES FOR YOUR FAMILY** by Wayne E. Rickerson (Gospel Light, paper, \$2.95, 160 pp.)

Here is a collection of over 100 specific, practical ideas for fun times, Bible sharing, games, puzzles, outdoor fun and Bible learning table activities—all designed to communicate Christian values and Bible truths.

**GOOD MORNING, LORD!** by George Shinn (Hawthorn Books, \$5.95, 130 pp.)

In 1971 George Shinn was netting less than \$65 a week and struggling to keep his firm from bankruptcy. Now he is a millionaire. The turning point came when he realized he "didn't have a prayer" and committed his life to Jesus Christ and offered God the chance to do the thinking and planning. He promised to do the work. He gives a share of all his profits to religious work through a foundation for Christian living. This book is the story of Shinn's fantastic life.

**I AM, I CAN** by Daniel C. Steere (Spire Books, 126 pp.; \$1.25) The author presents six amazingly simple principles to help you change your self-image and transform your life. He maintains that most people use less than ten percent of their potential . . . and reveals how each of us can mobilize the other 90 percent.

**LOVE IS AN EVERYDAY THING** by Colleen Townsend Evans (Spire Books, paper, \$1.50, 127 pp.) Drawing from her own personal experiences as well as from the experiences of people she has known, Mrs. Evans illustrates how God's *agape* love completes and matures us and how it can enrich our daily lives.

**Uplift America  
Be a Christian Citizen**

Observe Christian Citizenship Sunday  
July 3, 1977

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Photo by Floyd Craig

## Faces And Places

By Anne Washburn McWilliams

### Baylor's Browning Library

My favorite spot on the Baylor campus is not the Castellaw Communications Building where I report for classes—but the Armstrong Browning Library. This beautiful building houses more than 2,000 original letters and other manuscripts written by and to Robert Browning and Elizabeth Barrett Browning. It is the world's largest collection of works and memoirs of the Brownings.

Jack Herring, the director of the library has gone to Italy, where he will be until July 1.

A statue of Pippa stands in the sunshine on the front lawn. The bronze entrance doors depict themes from ten of Browning's poems. For instance: "All service ranks the same with God"; "Grow old along with me, the best is yet to be"; "I shall clasp thee again, and with God be the rest." Above the doors, in larger script: "Would you have your songs endure, build on the human heart."

Of the 51 stained glass windows. I like best the Pied Piper Window.

The Elizabeth Barrett Browning Salon upstairs has Elizabeth's writing desk, and jewelry and pressed flowers Robert gave her.

The Cloister of the Clapsed Hands contains Harriet Hosmer's cast of the clapsed hands of the two poets. Flanking the sculptured hands are Elizabeth's "How do I love thee, let me count the ways," and a selection from Browning's "The Ring and the Book" that begins "O lyric love, half angel and half bird . . ."

Though I can't express my love in the way of these scholars, I thought as I looked at the clasped hands—How much I miss W. D.!

And that leads to this: Sunday night Pastor Peter McLeod was away, and Wilson Manning of the Baylor faculty preached at First Church, Waco. One statement I remember well, about who should have priority in a marriage—parents, in-laws, or mate. Manning said, "When you marry, from that day your husband or your wife should become the most important person in your life."

## Letters To The Editor

### Softball Nuts

Dear Editor And Assorted Softball "Nuts":

If you are fully satisfied with playing a type of regular softball, then this letter is probably not for you. However, if you enjoyed playing baseball in the past, or do not particularly care for the dominance of slow-pitch softball by the power hitter, or the dominance of fast-pitch softball by the pitcher, then what we are going to tell you about may be just the news you need to hear.

Last summer, in conjunction with the Hinds-Madison Baptist Association and Woodville Heights Baptist Church, we began an innovative form of recreation for the Jackson area. An overhand softball league, which is more akin to baseball than regular softball, was started on a pilot study basis. All games in the league were played at the Woodville Heights Baptist Church softball field. The rules and field dimensions governing play are an adaptation of a similar form of softball played by Baptist churches in the New Orleans area.

The league has continued at Wood-

ville Heights this summer. It has remained small by design for better control and because little effort has been made to publicize what we have been doing. We now feel the overhand softball league has demonstrated sufficient merit to commend it to churches and associations as a possible addition to their recreation or activities program.

Later this summer a team of players from our league will travel to New Orleans to play a team from that Baptist association in a best two out of three game series. This annual "All-Star Series" began last summer with the Hinds-Madison Association surprisingly winning the inaugural series which was played in Jackson.

We are planning to offer a winter league beginning right after Labor Day and ending just before Halloween for church teams in the Jackson Area. Interested in trying their luck with this new variation on a great game.

If you are interested in getting more information on rules, how our league is conducted, or possible winter league participation, then write or call Oren Renick (Address: 3675 Forest Hill Road, Jackson, Miss. 39212; telephone: 373-4884).

Sincerely,  
Oren Renick

### Views On Homosexuals

TO THE CHRISTIANS OF THIS NATION:

As the mother of two young sons, I call upon the Christian people of this convention, of the churches and of our nation, to join together and support the glorious work of Anita Bryant in her fight for the morals and safety of our children. If she is left to fight against this low form of humanity alone, we may also ignore the crimes of child abuse, child pornography, and of ignoring any; and all, of God's laws. This fine lady has given her time, her money, her all, to fight for all of us, not just herself.

As she is a public figure, we tend to assume that unlimited funds are available to her. This may be an injustice. The time, planning, and effort she has spent have surely been costly. The

support of other worthwhile causes; what is more precious than our children? We tend to believe Christians, such as she, are capable of praying for themselves. This is an injustice. The harder she works, the more we need to pray for her and her work.

Homosexuals are a large part of the curse on the heads of our children, particularly in the emergence of the child pornography and abuse of young boys. Miss Bryant has placed herself in a very precarious position. She is now the object of ridicule, contempt, and hatred. As parents, as human beings, can we afford NOT to support the efforts of Miss Bryant? Are our children to be handed over to the freaks of this world calling themselves the "out-of-the-closet" minority? Our children are NOT!!

Band together! Churches, church conferences, individuals must support this effort. Only a small amount of time would be required to find the address for letters, contributions, telegrams, to Anita Bryant. No time is required for discovering where to pray. God very definitely knows where Anita stands.

Name withheld as requested

Dear Sir:

For weeks I have patiently stood by silently reading your columns, the rest of your paper, and listening to others. I feel I must speak out on various subjects that all revolve around our Christian heritage especially since the repeal of the ordinance in Miami, Fla. due to Mrs. Anita Bryant's actions.

Firstly, I am so sorry that it happened in the way it did with a big verbal stone-throwing battle. All the while Mrs. Bryant was speaking of vital Christian and moral rights of others she was doing just the opposite. Though the homosexuals lost certain rights their cause is now on firmer ground than ever. She has only added more fuel to their cause, not only in Miami, but throughout the United States.

Non-Christians who never really thought of this issue as something to grab hold of can now be more easily persuaded to the side of the "under-

dogs." Young adults and impressionable children can now be more easily swayed to their side. It gives these people a new cause. Today it is so easy for a teenager or new college student (sheltered and protected from the world's evils) to be more easily moved to new things especially when they know so little about the entire situation. Look what's happened to the drug culture. I was sheltered and it was no easy task to see in a clear vision what this world is really like. I was scared and looked for help.

She is so against the homosexual's life, yet where was she and the other Christians when these people were growing up? It seems they were busy with other things "more pressing" and being righteous. Now all of a sudden they open their mouths in a roar of thunder condemning when they could have possibly helped curb the problem when it was in its youth, one by one.

We so actively condemn alcoholism, yet how many of us go into bars to find out why they are so popular and thrive so well? These people need security and love and only Christ can give that. Is it not our duty to go into the world and give comfort, compassion and show others how wonderful Christ is? People hide into bottles not because they feel they want to, but because they feel they have nowhere else to turn. How can we show them Christ is the answer they are searching for if all we do is criticize their actions? Stabs bring bitterness.

Finally, I am so sorry that Mrs. Bryant chose a small part of I Corinthians 5 as a sword against those who need help so badly. I feel if she had quietly tried to help show how wrong they were instead of a loud roar she could have accomplished much more. I'm quite sure she would have known that the more fiery anger a person shows the more steadfast the other person becomes and the harder it is to help the person see his problem. Instead of building up a strong defense for Christ, she and her "followers" have been adding more bricks to their high emotional wall. As the old maxim states, "You can catch more bees with honey than you can with vinegar. Where is her 'honey'?"

I do so agree basically with her

ideas, her final goal, but don't like seeing "innocent" people get hurt in the process. I cannot agree with her way of trying to accomplish it. People are very afraid of "Bible spouting maniacs" with proclamations of "I am a servant of Christ," and no real actions to back up their verbiage. I know I was afraid until someone showed me Christ instead of preaching to me Christ.

Sincerely,  
Mrs. Christine W. Tackett  
Sunflower Baptist Church

May we point out two considerations: (1) Just a few years ago homosexuals were not to be found easily. (2) I have a feeling she may have feared losing the Miami referendum had she not presented such a strong case. She was not dealing with homosexuals only but with the entire electorate. Your point, however, is well taken. — Editor

### What Is Wrong?

Some 40 years ago, I accepted Jesus Christ as my Savior and became a member of my family church, in a rural area full of friendly neighbors. The church was the center of community activity—its members being mostly farmers.

When I grew up and married, I moved away and was gone for some thirty years—returning two or three times yearly for a few days visit with my relatives. While living in a distant city, I began attending a church of another faith because it was nearer my home than a Southern Baptist. I became interested in it and moved my membership to this church. There were some things about it that I liked better than Southern Baptist, but I still held to my former faith.

My husband became disabled to work, and in 1975, we moved back and settled in the community in which I was reared. In fact, we live on my part of the old homestead. I began attending my old church and moved my membership. I attended for quite some time—both Sunday School and worship services. The majority of the congregation are the same people I knew as a girl. But they are so different! Call them "clannish," or what-

ever, they are not the same. It used to be that if a new family moved into the community, the neighbors and church members visited them. I have lived here for more than a year and besides my relatives, only four members of this church have visited me—including the pastor—and his visits have been few and far between. I have stopped attending church. Each time I entered the door, I felt I was invading someone's privacy.

Not long ago I was shopping in a supermarket and met a woman I knew. In the course of our shopping, this woman picked up a can of food with a piece of tape on top, stating the price. She lifted the tape and there was another price—only a few cents cheaper, stamped on the can. The price of this food had gone up, so the store had covered the old price with the new. This woman left the tape off the can, went through a busy checkout line, and paid the lower price. In these days of high food prices, would you say the woman was stealing? I say she was. By the way, she is a member of my church.

It seems to me that converting a person to Christianity and not teaching him how to use it in relation to his way of living and to his fellow man, is like giving an automobile to someone who doesn't know how to drive and has no one to teach him. He has two alternatives. He can try to learn to drive by himself (which could prove dangerous) or he can set it in his driveway and say, "I have an automobile." But what good is it doing him? It seems that Southern Baptist Faith has gone the way of modern manufacturing firms—the emphasis is on quantity instead of quality.

Thanks for letting me get this off my chest.

Name withheld  
by Editor

"You can't go home again"? I believe that was one of his poems, and the point is that nothing is ever the same once a person is away for any period of time. This is an illustration. Probably the members of that church do not visit each other either. Times have changed. Surely, however, the way to get to be a part of any church is not to stop attending. — Editor

**The Baptist Record**  
515 Mississippi Street  
Jackson, Miss. 39201

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Official Journal of  
The Mississippi Baptist Convention

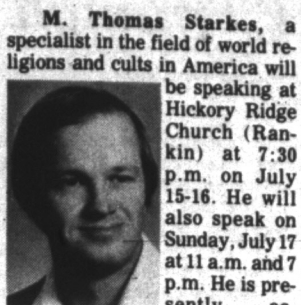
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Baptist Record Advisory Committee: Clarence Wilkerson, Chairman; Gary Holland, Pascagoula; J. S. Fowler, Chairman; McComb; Vance Dye, Jackson; James Carr, Vice-Chairman; Jackson; Forrest Cook, Aberdeen.

Subscription: \$2.00 a year payable in advance.  
Published weekly except week of July 4 and Christmas.  
Second Class Postage paid at Jackson, Miss.  
The Baptist Record is a member of the Southern Baptist Convention and the Evangelical Press Association.



# NAMES IN THE NEWS



M. Thomas Starks, a specialist in the field of world religions and cults in America will be speaking at Hickory Ridge Church (Rankin) at 7:30 p.m. on July 15-16. He will also speak on Sunday, July 17 at 11 a.m. and 7 p.m. He is presently associated with the Southwest Missouri State university as instructor in religious studies and campus minister. He served with the HMB, SBC as director of interfaith witness until 1975 when he assumed his present ministry. He is the author of eight books and of more than 100 articles on subjects in the field of religion. (Hickory Ridge Church is located east of Byram across Pearl River, take first right and church will be on left at next intersection.)

Allen Kilgore, a recent graduate of NOBTS, has assumed the pastorate of the First Church, Tchula.

Raleigh Lane is the new minister of education at Woodland Hills Church, Jackson. A graduate of Texas A&M, he received the master of divinity and master of religious education degrees from Southwestern Seminary. He has served with the US Army for two years. Mrs. Lane is also a native of Texas. She received her bachelor of music degree from North Texas State University. James E. Scirrat is pastor.



Mr. and Mrs. Edward B. Trott, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 121, 58100 Campina Grande, Pernambuco, Brazil). He was born in Dallas, Tex., and also lived for a short time near White Oak, Okla., while growing up. The former Freda Porter, she was born in Meridian, Miss., and lived there and in Longview, Tex., while growing up. Before they were appointed by the Foreign Mission Board in 1957, he was pastor of Toombs and Kewanee Baptist Churches, Lauderdale County, Miss.

NEW ORLEANS — Three Mississippi students are among 11 college students participating in the President's Honors Scholarship Program at New Orleans Seminary.

Robert Noel Boykin, son of Mr. and Mrs. Otis R. Boykin of Pearl, is completing a major in religion at Miss. College and plans to enter the pastoral ministry upon completion of his education.

Philip Erwin McElhenny, also of Pearl, is the son of Mr. and Mrs. Terry McElhenny. He is completing a major in psychology at MC, with a religion minor, and plans also to enter pastoral work when he finishes his education.

David Owen Briscoe is the son of Mr. and Mrs. David Briscoe of Scooby, and is completing a theology major at Carey. He also plans to enter the pastoral ministry after he finishes his education.

All have finished their junior year of school at their respective institutions, which is one of the requirements of the program. Other considerations are scholarship, leadership and commitment to the ministry. Students are chosen by the faculty departments of their schools, and live on campus during their month of study.

Randy Bynum, pastor of Clear Creek Church, Tenn., and Benny R. Thompson of Peach Creek Church (Panola), received Masters of Theology degrees from Mid-America Seminary. Bynum is the son of Mr. and Mrs. W. L. Bynum, Star Route, Myrtle. He is married to the former Mary E. Gregory, also from Myrtle. He was former pastor of Old Oak Grove Church. Thompson is the son of Mrs. V. M. Thompson of Starkville and is married to former Cindy Stroud. They have one son, Ron.

Five Mississippians are serving this summer at Glorieta Conference Center. They include Gerald Anderson, Madison, Thunderbird Plaza; Marlene Dale Brumfield, Osyka, chuckwagon; Brenda Blackstock, North Columbus, pre-school; Johnny Buckner, Starkville, conference service specialist; and Charles Butts, Clinton, conference center specialist.

Laurie Taylor was elected recorder and PR chairman of Southern Seminary's Religious Education Council by the students in religious education at the seminary.

Eddie Gandy has been called as the pastor of Fellowship Church, Summit. He and his wife Carmen, daughter April Ann, and son, Eddie Christopher, came from Pearlhaven Church, Brookhaven. He is a native Mississippian and his wife is from Caibarien, Cuba. Gandy is a graduate of Wm. Carey and is presently a student at NOBTS working on his master of divinity degree.



Hubert D. Swindall was called as pastor of Heuck's Retreat Church, Brookhaven. He received his masters of religious education from NOBTS. Swindall is a native of Gadsden, Ala. and completed his college work at Samford University. He is married to the former Barbara Gail Pitts, also of Ala. They have four children; Phillip-12, Ronald-11, Cindy-9, and Christy-6.



Barry Allen Swartz was recently licensed to the gospel ministry by First Church, Verona. He is the son of Mr. and Mrs. Clifford Swartz of Tupelo. Swartz is now serving as interim minister of music in Rocky Point Church, Carthage.

Dr. and Mrs. Charles A. Ray, missionary associates to Japan, have completed furlough and returned to the field (address: 23-13 4-chome, Chuo Rinkai Yamatoshi, Kanagawa-ken 242, Japan). A Texan, he was born in Fort Worth and lived in Dallas and Breckenridge as a boy. The former Mary Elizabeth Gilbert of Mississippi, she was born in Perry County and lived in several communities, finishing high school in Tylertown. Before they were employed by the Foreign Mission Board in 1971, he was pastor of a Baptist church in Greenwood, Miss.

HIDDEN COSTS—In one year, shoplifting cost each family in Ohio \$180, according to the National Retail Merchants Association. Nationwide, shoplifting costs five billion dollars a year. Added to that, "one out of every ten or twenty employees steals," says one retail expert, "and three cents is added to every dollar of price to pay for it." Somebody has to pay: (1) for tight security to prevent shoplifting; (2) for losses due to pilfering; and (3) for high-risk insurance premiums—and that somebody is you.

(The Christophers, May, 1977)

Thursday, June 30, 1977

BAPTIST RECORD PAGE 5

JULY, 1977

Sunday School	July 31 Y-High Days (See explanation in January) <b>BACKYARD-BIBLE CLUBS</b> and <b>Mission Bible Schools</b> are possibilities for every church. Find areas in your community to conduct these additional Bible School activities. Your Associational Director of Missions or Vacation Bible School Director may have some suggested meeting places.
Church Training	<b>CHURCH EMPHASIS ON MINISTRIES TO THE MENTALLY RETARDED.</b> Plan a social-recreational program for July, August, and September as preparation for beginning a church-centered ministry to the mentally retarded in October. For consultation, contact Mississippi Church Training Department. See also Mississippi Baptist Diary for special retreat for the mentally retarded, May 13-14.
Church Music	FreedomSing. A congregational "sermon in song" with a thrust on patriotism. HYMN OF THE MONTH: "Mine Eyes Have Seen The Glory," page 510, New Hymnal
Evangelism	Join <b>CAMPERS ON MISSION</b> (Write Evangelism Department, Jackson, Ms. for information). Youth Revivals Church Revivals
Church Administration	<b>CHURCH COUNCIL STARTS PLANNING AND SELECTS AND ELECTS DEPARTMENT DIRECTORS.</b> Resources: Church Development Plan Book, Church Planning Guide and May issue Church Administration Magazine.
Stewardship	Order materials and begin making plans for your budget development and subscription emphasis for fall or winter. Place articles or testimonies on tithing in your church publications.
Christian Action Commission	July 3 Observe <b>CHRISTIAN CITIZENSHIP SUNDAY.</b>

## Weber Preaches On Beatitudes

Christians, familiar with sorrow and mourning, can use grief to find "the reality of the person and presence of God in our lives," Jaroy Weber tells **The Baptist Hour** listeners July 3.

**The Baptist Hour** is a modified worship service program produced and syndicated on radio by the Southern Baptist Radio and Television Commission. It is heard on nearly 400 radio stations across the United States.

Continuing a series of Baptist Hour sermons on the Beatitudes, Weber feels "something good comes to us out of suffering" but says Jesus was talking about a different kind of mourning in His sermon on the mount.

"We should mourn over the needs of other people and be concerned about the sins of society," Weber declares. "When Jesus said 'You will be comforted,' He meant that guilt will be gone, joy will fill your soul, and you will have a sense of continual peace of mind."

Other July sermons on the beatitudes are titled "A Healthy Appetite," "The Response of Kindness," and "A New Vision."

"We need the beatitude urging us to be merciful because the natural tendency of humanity is selfishness," Weber says.

He talks about the pure in heart in

"A New Vision." "If we are pure in our hearts we begin to see everything through the eyes of God and are happy because we look beyond all the circumstances of our problems into the face of the Heavenly Father," he notes. "We are assured of victory in life and on through death."



ELLEN McCALL BMC "ALUMNA OF THE YEAR"—Jean Lipsey Cotey of Murfreesboro, Tennessee, current president of the Blue Mountain College alumnae association, congratulates Ellen Edens McCall of Memphis on being selected BMC's "Alumna of the Year". Mrs. McCall was honored during spring festival activities at the college prior to the end of the school year.

## AMERICA CELEBRATES THIS DAY

By Eunice D. Barnes

They unrolled the stripes, red and white, numbered thirteen; painted a field of bluest blue, sprinkled it with stars blazing pure, raised the flag—honored "Old Glory".

Let us take a copper penny, read "In God we trust" and remember that our freedom forged in blood, anchored by faith still lives today—though often challenged has never been subdued.

Let us remember how the rich bounty of our fields and streams once fed a ragged band—and now is a bread basket overflowing for a hungry world crying endlessly.

Ring out the liberty bells so the tones echo in each American heart from the Atlantic to the Pacific sounding from Alaska to the Gulf. Let the Fourth of July blossom fireworks and crepe myrtles, picnics and parades, sun and sand—voices singing.

## Perry Elected To Home Board Chaplaincy Post

ATLANTA (BP)—Huey D. Perry of Tallahassee, Fla., has been elected associate director of the division of chaplaincy of the Southern Baptist Home Mission Board here.

He fills a vacancy created when Carl Hart was elected to head the division.

Perry, who has been coordinator of chaplaincy services with the Florida Department of Offender Rehabilitation in Tallahassee, will primarily serve in the area of institutional chaplaincy. He also will work in the area of volunteer chaplaincy.

"We are very pleased to have him on our staff," Hart said. "He combines experience in correctional chaplaincy with a denominational dedication. We feel he will be able to offer our division a great deal of resource as well as some creative concepts."

Perry, 40, is a native of Alabama. He is a graduate of Tennessee Temple College and Southwestern Baptist Theological Seminary.

Prior to becoming chaplaincy services coordinator for the Florida Prison System in 1973, he was chaplain in the Lowell, Fla., correctional institution and pastor of churches in Ecru, Miss. Newport, Tex., and Kingsley Lake, Fla. He also has been a high school teacher in Florida.

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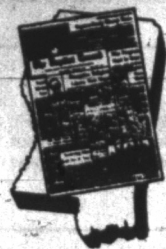
Chester Swor



Ken Madema

Mississippi Baptist **Youth Night**  
7 P.M. — August 12, 1977  
Mississippi Coliseum — Jackson





## Just For The Record



Philo, the Youth Choir of Morrison Heights Church, will present Carl Mays, "The Clown," Sunday, July 3. "The Clown" is a Christian involved in today's world. But in the light of today's values he sometimes seems ridiculous. The clown is confronted with EVIL and responds in love. The central message is that though there are problems in everyone's life, God can make a difference. He has changed lives and He's still in the same business.

The central character in "The Clown" will be played by Melanie McMin. E-V-I-L will be played by Terri Raybon, Lisa Curtis, Billy Turner, and Barry Prevost respectively. Other supporting characters are The Shepherd; Keith Prevost; Woman of the Streets, April Ainsworth; Passerby, Kirk Carver; 1st Blind Man, Jim Turcotte; 2nd Blind Man, John Gentry; The Criminal, Charlie Wade; Matthew, Steve Young.

The choir will be leaving July 9 for Ft. Worth, Texas to lead a choir clinic in local churches there. They will be working with children, youth, and adults. They will present "The Clown" on two occasions while in Fort Worth. They will also present "The Clown" July 23 in Mendenhall, and August 13 at Lakeshore Campground.

The 38 touring member choir is under the direction of Bill Barnes, minister of music at Morrison Heights. The concert at Morrison Heights will begin at 7:30 p.m.

Immanuel Church, Vicksburg voted on June 5 to enter into a building program that would include a new sanctuary and additional educational space. Guy Gray is pastor.

Belen Church, Belen will be observing homecoming on July 10. Services will begin at 10 a.m. with Sunday School. The message of the morning will be delivered by Wyatt Hunter of McComb. Following the morning worship there will be dinner on the ground.

Trinity Church, Biloxi is climaxed 25 years of service with a victory homecoming on July 17. Trinity was started as a mission of First Church, Biloxi and was organized into a church on July 20, 1952. Since that time more than 2,000 members have passed through her doors to all parts of the world. Sunday activities will include dinner on the ground and an afternoon of singing and special music. Special guest speaker at the morning worship service will be J. Hoffman Harris, pastor of Briarlake Church, Decatur, GA. Harris was the first pastor at Trinity.



Miracle Sunday was a huge success at Cherry Creek Church (Pontotoc). With just under \$17,000 in the building fund as of April, the church finance committee set a challenging goal for \$30,000 to be reached for the building fund by May 29. The goal was reached on that date with the offering for that Sunday exceeding \$12,000. Contributions since have pushed the total to \$33,000 which will be applied toward the construction of a new church building. Pictured are members of the finance committee (left to right): Joe Herndon, pastor; Howard Nixon, chairman; Dan Goudy, Donald Sloan, Mike Reeder, and C. C. Clark.



### Greenville Church Honors Claxton

On May 22, Perry Claxton preached at First Church Greenville where he served for 21 years as pastor from 1951-1972. Since his retirement in 1972, he has served as pastor emeritus and has assisted the church in various responsibilities while serving as a juvenile counselor with the county court in Washington county. This special day was in honor of his 50th year as a minister of the gospel. Harold Peebles, chairman of the deacons, presented him with a plaque commemorating this special event. A large arrangement of yellow roses was sent to him by First Church, Talladega, AL, one of his former pastorates. In Claxton's 50 year ministry, he pastored churches in Alabama and Mississippi. His first two pastorates were at Alexander and Glen Addie in Anniston, AL, while he was attending college. Following these two pastorates, he served as pastor of his home church, First Church, Anniston during the illness of his father who was pastor at that time. His next two pastorates were in Birmingham, AL, where he served for eight years at Acipco Church and five years at Powderly Church. Prior to his Greenville pastorate, he served for 10 years at First Church, Talladega, AL. Since his retirement, he has served as interim pastor for 16 different congregations. Claxton received his education at Howard College (now Samford University) and Southwestern Seminary. He also received the Doctor of Divinity Degree from Howard College.

### Beyond the Ironing Board

Isn't it something how plants know when to grow? And know when not to grow? And know that they must have times of rest? Times of light and times of dark?

How come we adult human beings think we are so smart we don't need some times of rest? How come we think everything we're involved with must have constant, unceasing, evident growth?

It's a mighty short mountain that can be climbed without any resting.

And I don't think mountain climbers go up to stay. They come back down, usually resting on the climb down, too, to rest and get ready for the next mountain.

I haven't climbed many dirt mountains, but part of the fun was stopping along the way, catching the breath, looking down and around and out. Seeing where I had been, enjoying where I was, looking up to where I was going. Resting for a while before I panted and gasped on up the hill.

Some of these life mountains we are so busy scrambling up have lovely scenic views if we'll just stop and enjoy them. Every once in a while one of the boys will reach a goal we'd all hoped he would, and he will rather noisily say, "I made it!" Then we enjoy thinking about the good things involved in reaching that goal and, as well, remind ourselves of some of the hard places he had to climb over to get there. But we enjoy that particular step and hope for more to come.

Little green plants know about resting. Maybe that's why we should talk to our plants, so that they can communicate back to us some of the perfect knowledge they have. Course, the first time one of mine talks back to me, out they all go!

A resting place, a resting time. A resting reason: being able to get back on the climb, after enjoying this life plateau a little while.

I think I'll have a cup of coffee on the patio. Where will you rest?

HAPPY  
JULY  
4th

### Devotional

## The Cross As Triumph

By Eugene H. Dobbs, First, Philadelphia  
John 16:33

We are living in a day of unprecedented oppression. Many feel that John's word in Revelation 12, when he says that the enemy would come with great wrath, knowing that his time is short, is approaching if not already upon us. To many it seems, if only momentarily, that the Creator has forsaken His creation and that the gates of hell are prevailing against the church of our Lord.

THE PROMISE OF TRIUMPH. Jesus fully understood that the tribulation and persecution that was His would also come to His followers. He looked past the cross to the empty tomb and knew that ultimate and full victory would be His. This victory He promised to share with all believers. His promise is, "the victory which I win can be your victory too." The world did its worst to Him, and He emerged victorious. Life can do its worst to us, and we too can emerge victorious. We too can possess the courage and the conquest of the cross.

This triumph is in Jesus Christ and His death on the cross. It is He who says in our text, "I have overcome the world!" With Him indwelling us, we too may overcome; for "greater is He that is in you than he that is in the world" (1 John 4:4).

THE NATURE OF THE TRIUMPH. What is this "world" over which Christ shall give us victory? Is it not anything that separates us from the fullness of fellowship and service with God? Surely it is that which causes us to shut God out. Through Him who loved us and died for us we can overcome the world's flat-teries; those temptations to pride and haughtiness. We can also have victories over the world's hostilities and learn to pray as He, "Father, forgive them; they know not what they do!" We are also enabled to have triumph over the world's prince. A marvelous truth of Christian experience is that in the yielded heart, Jesus Christ takes over and shares His own victory with the believer by the infilling Holy Spirit.

Do not be overcome by the world. Rather, overcome the world through the cross of Jesus Christ.

### Workshop Held For Secretaries

LOUISVILLE, Ky. — "The Mini-Worlds of the Secretary" is the theme of the thirteenth annual workshop for secretaries in church and denominational offices, to be held on the campus of Southern Theological Seminary July 18-22.

A variety of sessions will be held during the week-long conference, all conducted by seminary professors and professional secretaries. Studies will include professional and personal development as well as devotional periods and Bible study.

The workshop begins Monday, July 18, at 6:30 p.m. with a banquet, and concludes Friday at noon. Registration is \$35, which includes the Monday banquet. Some housing is available on campus.

Further information and registration materials are available by writing Clara McCart, Secretaries Workshop, 2825 Lexington Road, Louisville, KY 40206.



Racing with a flag on Independence Day, a little girl revels in her own freedom. (RELIGIOUS NEWS SERVICE PHOTO by Bob Van Lindt)

### Life And Work For July 3

## A Covenant With God

By Bill Duncan, Long Beach, First Exodus 19:1-6; 20:1-2; Hebrews 8:1-13

Do you remember the first application for credit that you filled out? What were the conditions of the contract? If you promised to pay, the merchandise could be delivered.

The covenant with God was somewhat like a contract. The covenant given to Israel by Moses was conditional. God promised, "If you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Exodus 19:5). The people agreed to this mutual covenant with God. The purpose of the covenant was to bind the people in obedience to God.

The idea of a covenant was not just a religious term. It was a conception transferred from ordinary life into the religious sphere. The word "covenant" meant to cut. Animals were killed to specifically implore one's self to the same fate if the conditions were not kept, according to Davidson.

The Lord imposed His covenant on Israel in virtue of His having redeemed Israel out of Egypt. The covenant was to make the people conscious of the meaning of the Lord's action. "I will be your God and you shall be my people." He was the God of Israel under promise to be Israel's defense, light and guide. Even when Israel sinned He was restrained by His covenant from destroying Israel.

The study of Exodus 19:1-2 is important in understanding the Ten Commandments. They point out first that God took the initiative in offering the covenant to Israel. Second, they point out that the covenant was based upon God's redemptive action on Israel's behalf.

Obedience of the people to God's commandments was the basic requirement of the covenant. "If" restricts the assurances of the covenant to those meeting the conditions. On one side are the provisions of man: faith and obedience. On the other side are the provisions of God: election, kingdom of priest and holiness. Holiness is the achievement of God's grace and becomes the keystone completing the archway of salvation. Holiness unites, completes and perfects all provisions of the covenant in an indissoluble union.

The new covenant prophesied by Jeremiah 31 and declared in Hebrews 8 was based upon inner qualities (the mind and the heart) rather than outward features. Grace, not law, is the basis. The new covenant is better because Jesus can bring us to reality. Everything in the new covenant embodied the real thing, while the old covenant simply contained pictures and symbols that pointed to Jesus. The writer of Hebrews takes great pains to demonstrate the superiority of Christ's new covenant.

In Hebrews 8:1-6, one can see how Jesus is superior to or a better priest than Aaron and his successors. Jesus works in a better sanctuary, he offers a better sacrifice; he is a better mediator of a better covenant, and he obtained a better ministry.

In Hebrews 8:7-13, the better covenant dominates the rest of the chapter. God is the source of the new covenant as well as the old: "I will put my laws into their minds." The new covenant was to be written on their hearts—the desires and the purposes of the indi-

vidual—instead of stone. The new covenant could be understood by all the people and Christ is the only mediator needed.

The old covenant failed because the children of Israel failed to be obedient to God. The new covenant will not fail because it depends entirely upon God. He will not and cannot fail. The only condition for entrance into the new covenant is faith or the agreement to enter the covenant.

Our motivation for obedience to God is gratitude to God for His grace and goodness. Because of God's grace in Christ, we should feel a deeper sense of responsibility than those under the old covenant because of what God has done.

The Ten Commandments are addressed to a redeemed people—the covenant community. The preface to the Ten Commandments is: "I am the Lord your God." The personal acquaintance with God within the covenant is very important. The Commandments represent the demand of God for His chosen people.

### Sunday School Lesson: International For July 3

## Called Into Covenant With God

By William J. Fallis  
Exodus 19:20; Deuteronomy 10:12

God Offered The Covenant  
(Ex. 19:24)

Although the Declaration of Independence was signed by members of the Continental Congress in Philadelphia in 1776, printed copies were not sent to the several states until the next year.

Then the citizens who could read had a chance to see what the members of Congress had committed them to. It was a sort of covenant. It listed many real complaints against the king of Great Britain, and because he had acted the tyrant, the colonies said they had the right to be free and independent states. To support that declaration they pledged "to each other our lives, our Fortunes, and our sacred Honor." It was a covenant among men and states to bind them together in war and in peace. The covenant here was between God and his people.

After the deliverance at the sea, the children of Israel moved southward into the Sinai Peninsula. At Marah they murmured against Moses because of bad drinking water; in the wilderness of Sin they complained about the lack of food. In each crisis God met their needs.

In this passage they are encamped in the wilderness before the mountain in which Moses had an appointment with the Lord. He was instructed to tell the people of the covenant the Lord would make with them. Their part was to obey his voice, that is, the words he would say; the Lord's part was to make them "a peculiar treasure unto me above all people." Notice that the Lord took the initiative, even as he had done in calling Abraham. He had a purpose in delivering the Israelites from Egypt, but they could not appreciate it until they saw his power and followed him into the wilderness. They would be set apart from all others for the Lord's purpose.

The People Agreed To Obey.

(Ex. 19:7-9; 20:1-17)

When Moses came down out of the mountain, he told the elders of the people about the covenant. Perhaps the elders passed on the news, but however it was done, "all the people answered together" that they would obey the Lord. Then to strengthen Moses' position as leader, the Lord said he would meet Moses on the mountain in a thick cloud; thus he would not be seen but would be heard.

Whatever other requirements may have been in the covenant, we know the Ten Commandments were central to it. Their language makes it clear that it was not a covenant between equals; the Lord was offering blessing and responsibility and at the same time making serious demands on both worship and conduct. Living by those "words" would make Israel distinctive in that part of the world, but eventually the Decalogue would influence the whole Western world through both Jew and Christian.

Remember And Teach  
(Deut. 11:8-9, 18-19)

Moses is presented here as preaching to the children of Israel just before

they entered the promised land. Because others were living there, the strength of the Israelites to possess the land would depend on their obedience to the Lord's commandments. Their loyalty to him and his standard of righteousness would help them hold the land that flowed with milk and honey.

To prevent their being led astray after other gods and losing the blessings the Lord had in store for them, the Israelites must keep his "commandments carefully in mind" (TLB). Tying them on their hands and foreheads would be a constant reminder to themselves and a testimony to others. But even more important, they must teach their children so that the covenant could be kept by the next generation. "Talk about them when you are sitting at home, when you are out walking, at bedtime, and before breakfast!" (TLB).

In a letter to the editor last week, Bluff Springs Rebuilds, the date of the dedication day for the new church auditorium was accidentally omitted. The dedication will be on July 3.

### Revival Dates

Wellman Church (Lincoln): July 10-15; Robert Dunn, McComb, evangelist; services 7:30 p.m.; homecoming Sunday with dinner on the ground and special singing in the afternoon with the Southland Boys of Collins. A special offering will be taken for the cemetery fund. Fred Morris, pastor.

Pine Grove Church, Union: July 3-8; morning services at 10:30 and evening services at 7:30; Eugene Dobbs, pastor First Church Philadelphia, evangelist; Ronnie White, minister of music will lead the singing; R. R. Newman, pastor.

Straight Bayou Church (Sharkey - Issaquena): July 10-15; Sunday services 11 a.m. and 7:30 p.m.; weekdays 7:30 p.m.; Radio messages over Station WELZ, Belzoni daily at 8:30 a.m.; Gordon Shamburger, Jackson, evangelist; Mickey Reynolds, Rolling Fork, song leader; J. Harold Jones, pastor.

Liberty Church, Liberty: July 10-15; Sunday services at 11 a.m. and 7:30 p.m.; Mon.-Fri. services 10 a.m. and 7:30 p.m.; James Richardson, evangelist, Leland; Tom Larrimore, music evangelist, Jackson; Charles Holfield, pastor.

Providence Church, Gulfport: July 10-13; Sunday services 11 a.m. and 6 p.m.; Sunday morning men and boy's breakfast at 8:30; dinner on the ground at noon; Mon.-Wed. services at 7 p.m.; Russ Riggsbee, assistant pastor Calvary Southern Church in Anaheim, Calif., evangelist; Bob Ham, minister of music of New Hope Church, Gulfport, in charge of music; Bill R. Duncan is pastor.

Union (North) Church (Covington): Services began Sunday morning June 26 at 10:30; Mon.-Fri. services 7:30 nightly; Athens McNeil, pastor Griffin St. Church, Moss Point, evangelist; Buford Clark, singer; B. E. Sellers, pastor.

Bethlehem Church, Benton: July 7-10; night services only on July 7, 8, and 9; all day services on the 10th; Larry Simpson, Indianola, is guest speaker. Gary Black is pastor.

### Revival Results

Bethlehem Church, Union (Simpson): June 12-17; seven professions of faith; one rededication; R. G. Stewart, pastor Jupiter Church, Braxton was evangelist; Tommy Afford from Byram was song leader.